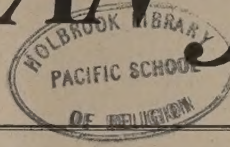


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



MAY 15, 1958



Photo by Gey

Alice Shaffer, Director of the Caribbean area for the United Nations' Children's Fund, is the subject of the second article in the series, "Quaker Women at Work in the World." Here she is shown at milk distribution time in a Guatemalan village.

Religion and Education

Clyde A. Milner

High School Seminars

Young Friends Report

QUAKER COMMENTS

By Merritt Murphy

Every one of us shall give account of himself to God.

Romans 14:12.

Our responsibility to our Creator includes not only the use of our time and talent, but also the handling of our possessions.

Friends long have been known for their urgent concern and outstanding service. But in comparison with other Christian groups we haven't done so well in the dedication of our possessions to God. For many years our greatest handicap to concerned projects and missionary outreach to "carry the Good News to the uttermost parts of the earth" has been lack of finances.

Fortunately, this situation is improving. From January 1, 1958 to April 10, 1958, a total of \$43,021.88 was received for the United Services of the Five Years Meeting. This was almost \$2,000 more than was received in the same period a year ago.

The increase is all the more commendable in view of the general economic condition of the country when many churches and charitable organizations are reporting a decline in receipts. It indicates a growing concern and dedication of possessions by Friends to the work of the Lord.

* * *

Many Friends are discovering for the first time the joy of supporting the Christian cause with a definite portion of their income . . . "as the Lord hath prospered them." A friend who recently adopted this practice in his life reports he was surprised: (1) at the amount of money he had for God's work; (2) at the ease in meeting his own obligations with the portion left; (3) at the deepening of his spiritual life; (4) at the ease in steadily increasing the portion given; and (5) at himself in not adopting the plan sooner.

There is never a convenient or easy time to begin the practice of setting aside a definite portion of one's income for the church, but once the practice is started it seldom is stopped.

As a friend commented to me the other day, "Anything given to the cause of Christ — time, talent or

possessions—is a good investment because the harvest is 'four-fold.'"

* * *

"There is no proxy religion," states Robert E. Speer. "Anyone who has a religion is bound to do one of two things with it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man."

The truth of the Christian religion cannot be questioned. Thus it becomes the privilege and opportunity of every Christian to "give it away" through service and dedication.

Vacationing Friends

Friends who travel this summer are urged to take with them the Local Meeting Directory section of this journal and visit Friends Meetings wherever they are. The Meetings who take out notices in "The American Friend" welcome and expect visitors.

A complete meeting directory may be obtained from the Friends

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World Committee, 20 S. 12th St., Philadelphia 7, Penna., for \$0.25. A list of Yearly Meetings and their places and dates is free upon request.

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Editorials. . .

Clyde A. Milner, President of Guilford College in North Carolina, has been Chairman of the Board on Education of the Five Years Meeting for many years. Another member of that Board, Homer Coppock, expresses a concern for Quaker education on page 148 of this issue.

The Religious Basis of Education

Friends have always been interested in and emphasized the importance of education. They have been concerned about the intellectual, emotional and spiritual maturity of all members of the Society. Emphasizing, as they have, that the responsibility for the Society's leadership and ministry rests with the membership, they insisted that men and women alike should have equal and full opportunity for careful training of both mind and spirit. It has also been recognized that all education has religious significance, that the life of each person is sacred, and that all truth is from God and is an attribute of God.

Especially significant are the personal lives and characters of teachers, and the creative methods of instruction used, which emphasize the use of information, knowledge, personal experience and the spiritual resources of the "inner self" in response to the ever present spirit of the living God. "The major purpose of Friends' education is to help the individual develop to the utmost his own potentialities and to grow in the intelligent acceptance of his responsibility to serve his fellow men in accordance with Christ's teaching and example."

These general principles and ideals have set high goals for Quaker education. Through their application during three centuries, Friends' schools and colleges have received special recognition. Today these institutions must interpret and make effective these same ideals in an ever increasingly complex society.

Current Problems

During the last fifty years many Friends meetings, especially within the Five Years Meeting, have been depending more and more upon employed leadership. However, no adequate educational program has been provided for Friends who are responding to calls from other meetings and to other full-time religious opportunities within the Society. Currently this problem is being carefully studied and efforts are being made to provide training that will meet these needs and yet conserve the fundamental principle of a shared ministry.

It has become increasingly difficult to secure adequate staffs and faculties for Friends' institutions. Even when technically trained people are available, they so frequently do not have the spiritual insight and dedica-

tion which create an atmosphere in which the student grows morally and spiritually as well as intellectually.

For a very short period, Friends restricted the enrollments in their schools and colleges to members of the Society. Later, believing this to be no longer feasible, they opened their schools to others, who now greatly outnumber Quakers. Consequently now the majority of the students, without Quaker background and home training, influence campus life. Quaker educators must constantly try, therefore, to keep a strong nucleus of their youth in their institutions, so that the spiritual quality of the college community will reflect the best from the heritage of the Society of Friends.

It is also increasingly difficult, in today's secular society, to maintain the idea that all education has religious significance and that any experience of truth is in its very essence a revelation of God. Friends, having emphasized this belief, have a renewed responsibility to present and keep alive recognition of this verity. Today's students are too often motivated in their vocational choices by desire for status and for security. Quaker educators have always insisted that life is a ministry, that each person should discover and develop his own potentialities and use them for the greatest possible service of his fellow men. Quaker schools, to maintain their deepest insights, must constantly promote this non-secular view of vocation.

Queries on Education

As all Friends face emerging educational problems, they can receive guidance and strength from frequent meditation upon the queries on education:

"Do your children receive the loving care of the Meeting and are they brought under such influences as tend to develop their religious life?

"What efforts are you making to educate all your members in the knowledge of the Bible, of Christianity and of the history and principles of Friends?

"Do you maintain schools for the education of your youth under the care of teachers of Christian character in sympathy with the principles of Friends and supervised by committees of the Meeting?

"Do you encourage members to send their children to Friends' schools and do you give such financial aid as may be necessary?"

Clyde A. Milner

Next the care of our own souls a right education of our children is greatest, for he can scarce be said to be a happy father whose child is unhappy: and also the great Master of heaven and earth, who hath given us the charge over them, to nurse and educate, will require them at our hands: for if such inanimate things as corn and flax shall be accounted for, much more our offspring. Yet it's to be feared, if there is not more care, and a better method than hath been hitherto taken in many of our children's education, too many of them will . . . lose the blessing of upholding the profession of truth.

John Bellers, 1654 - 1725

Quaker Education

Homer Coppock of Richmond, Indiana, a widely-known Friend, is emeritus professor of Social Science at the Chicago Teachers College.

Quaker education has been characterized by a balanced program in preparation for varieties of service. The current clamor for science emphasis in education raises a question in which we have the deepest interest. There is now appearing in the secular press much that is calling for the retention of broader standards. Are we aware of this call to action?

We may need to be reminded that this present outcry has grown out of a specialized interest, centered in military defense, and the outgrowth of a philosophy about which we raise fundamental questions. We may, however, be drawn into the current of public opinion unless we sense clearly the possible outcome of such a trend.

Perhaps we may place too much reliance on the belief that our Quaker schools and colleges will not succumb to the pull of this movement for we have not always been free from yielding to popular demands. It would be quite easy to develop an emphasis on science and mathematics in answer to the wish of the general public if such a wish becomes dominant in our communities. If this is done to the neglect of the social sciences, literature, history, etc., there may be fateful consequences in the quality of the product.

Probably the greater pull will be in our colleges where young people are closer to the time of making final decisions on their life work. They will naturally turn toward the fields in which there is greater opportunity and more dependable remuneration. We trust their decisions will be largely determined on the basis of what will provide the most satisfying life experiences, but many practical questions will enter in all decisions.

Some will normally go into scientific fields and there find as full satisfaction as anywhere. That will depend upon the purpose of the activity and the depth of religious concern. Many scientists and other professional men have, in their middle years, experienced a disturbing barrenness in their thinking and personal activity because their formal education was too

much restricted to their special field.

Proper instruction at the proper time in the broad field of human interest has formed the basis of the greater satisfactions for most people. Specialization can be overdone.

Probably the most strategic field in which Friends will have a voice in determining educational trends is our public schools. Many are teachers, administrative officials and members of school boards, where their positions are highly respected. As we join with them in a less direct relationship, we may take an active part without opening ourselves to the charge of advocating personal or sectarian interests but with a sincere concern for the more basic aspects of community development, local and national.

Those who have been concerned about curricular developments know of the long struggle to bring the Humanities in our colleges and the Social Studies in our high schools to something of an equality with the older studies in science and mathematics. It came as a result of the growth of social concern in recent years. That social concern is now more central than ever in community development. A reversal of this approach would be another tragedy in a world confused and bewildered by contentions of an economic and military nature. In this unsettled state it may be well to recognize anew the pillars on which our advanced and supposedly Christian civilization rests, and determine to retain them for present-day building.

We are now in a valley of decision. A leader of wide experience said recently that our world has not, since the Dark Ages, been in as much danger of moving in wrong directions as now. General Bradley points out that our present "madness" in its alarming proportions is more than matched by our indifference to it. In a prepared and alert citizenry lies our only salvation.

Friends have not usually gone thoughtlessly with the crowd. We have found ways of bearing our testimony when national policy is being determined. Our concern for constructive peaceful relations with all mankind is again involved. In the words of Rufus Jones, "Are we ready?"

Homer J. Coppock

"Make thy way straight Before my face." Psalm 5:8

Our knowledge of God and of His nearness does not depend on the senses, not on sight or sound or touch or scent. Nor does it depend on feeling, though we may have rare and precious times when our hearts are stirred by the feeling of God's consoling nearness. In times of dryness and plodding, we can know with inner certainty that God is still near, upholding, supporting, guiding us in the darkness.

We can still know, even in this darkness, that He is our light and the ground of our being and that He will keep on, in His own good time, making His way plain before our face.

Even in the darkness and dryness, God will give little indications of the way: do this, go there, speak to such and such a person. He does not leave us without support and direction but often it is as though we could only take one small solid step across a morass. And often the step comes through the counsel or sympathy or the listening ear of some person we encounter on the way.

So one of the ways we follow God's direction and learn to come close to Him is by trusting others and entrusting our doubts and gropings to them. We need to open our eyes more and more to recognize the persons God puts in our way—or us in their way—and to learn how to open ourselves to their help. They are often unexpected persons—not those we would select of ourselves, nor necessarily "our kind" of person, nor thoroughly congenial. They are people God chooses for His own reasons, and from whom we receive a "saving" word which proves to be a pointer.

Then the way opens up again before us. Looking back we can see how clearly the road behind always tended in the right direction as long as we heeded God's nudges, even in the darkness. So we are once again, and more deeply, confirmed in reliance on Him and newly aware of the diversity of ways and means and messengers He uses to make the way straight to guide us to Him.

Anne Z. Forsythe

* * *

Anne Forsythe is Secretary of the Friends Meeting of Washington, D.C.

Alice Shaffer and UNICEF

This article on Alice Shaffer was prepared by the American Friend staff from an interview published in the Indianapolis Star with additional information gained from a visit with Alice Shaffer in the Friends Central Office in Richmond, Indiana this spring.

Alice Shaffer, for the past eight years director of the Caribbean area for the United Nations' Children's Fund with headquarters in Guatemala City, was born and raised in the Vermillion Grove Quaker neighborhood in eastern Illinois. Now known throughout the Caribbean area as an able administrator, a hardworking and courageous woman and a person of deep religious spirit, she is a member of the Friends Meeting in Cincinnati, Ohio, where her brother, the late beloved Leslie Shaffer, was pastor in the 1930's. A sister, Ethel Hymmer, and a brother, Earl Shaffer, now live in Richmond.

The seed of Alice Shaffer's interest in the international field of child welfare was planted when she was a student at Vermilion Academy, Illinois. Carolena Wood, a New York Quaker, spoke one day at chapel services about Quaker work overseas. Encouraging the interest aroused by this talk, Franklin Marshall, principal of the Academy, encouraged students to write to students in other lands. Alice Shaffer began correspondence with a German girl after World War I, and through this developed a great interest in Germany and in international friendships.

A graduate of Earlham College in the class of 1928, majoring in home economics, and later a graduate of the University of Chicago's Graduate School of Social Work, specializing in child welfare, Alice Shaffer served as a member of the faculty of the University of Chicago until 1939, when her opportunity for foreign service came. Her former Earlham College professor, Clarence E. Pickett, was then executive secretary of the American Friends Service Committee, and she went to Germany to help in the refugee work of the A.F.S.C., staying even after the outbreak of World War II until August, 1940, when she returned to the University of Chicago.



—Photo by Gey

Alice Shaffer

In 1942 the head of the United States Children's Bureau in Washington came to Chicago University to find someone to work in the newly established Inter-American Co-operative Service. Alice Shaffer's experiences overseas plus her university training qualified her for the position and she went to Paraguay and later Costa Rica and Cuba as consultant in child welfare and to help develop the School of Social Work. At that time she knew no Spanish, and she says that in three months she was able to speak simple Spanish but knew only the present tense. In Costa Rica she learned the future tense and when she went to Cuba the following year she learned to use the conditional tense. Now she does all of her work in Spanish.

From 1944 until 1947 Alice Shaffer served in Washington D.C. as chief of the Social Branch in the Division of International Labor, Health and Social Affairs of the State Department. During that period she made one trip to Germany immediately after the war. She was asked by the American Friends Service Committee in 1945 to go to Germany to re-establish contact

with German Friends and she was one of the first American civilians to go into postwar Germany. In 1947 she left her job with the State Department and returned to Germany again for the A.F.S.C. to help in the development of Mittlehof, a neighborhood center in Berlin.

The United Nations General Assembly established UNICEF (United Nations International Children's Emergency Fund) in December 1946 to help countries provide better health and living conditions for their children. It is a truly international effort to aid coming generations, with more than 70 countries contributing money. Countries that request UNICEF's aid must contribute in local goods and services \$2.00 for every \$1.00 contributed by UNICEF and must also be willing to assume responsibility for the programs. Alice Shaffer began work with this new and challenging international organization in July, 1949. In September she went to Guatemala City to establish the area headquarters.

First she developed programs in Central America and Panama, then Mexico and all of the Caribbean area including the Bahamas, Leeward and Windward Islands and Trinidad. About six months of the year she spends her time travelling in an area that now includes Central America, Panama, British Honduras, Cuba, Jamaica, Haiti and the Dominican Republic.

In establishing a UNICEF program, she first talks with top officials in government concerning their country's main needs. Everywhere malaria control and malnutrition are major problems. UNICEF supplies the insecticides, spraying equipment, labor, transportation and laboratory equipment that make malaria controllable. To help malnutrition problems, Alice Shaffer has established milk centers for children of school age, with dried milk supplies by UNICEF. In each country the responsibility for distribution and supplying of cups and utensils is assumed by teachers and parents in rural communities. UNICEF policy always is to help the countries help themselves. UNICEF only gives technical advice and equipment which the country cannot provide for itself.

In the rural areas of Guatemala alone there are 72,000 children in the milk program. A further step toward self-sufficiency in Guatemala has been taken in plans for a milk-drying plant near the Salvador

border which will be opened next year. UNICEF will give the equipment for this plant. Further policies of UNICEF include the establishment of rural public health programs with emphasis on maternal and child health and protection against tuberculosis through periodic vaccination.

In the course of her UNICEF travels, Alice Shaffer has worked with Friends in Guatemala and Jamaica.

Alice Shaffer has dedicated her life and talents to giving the children of the world strong, healthy bodies, and her work has been done in a spirit that promotes faith and trust and international friendship. The seed planted in the school child at Vermilion Friends Academy has borne great fruit.

Correspondence

Needed: Friends Student Movement

To the Editor:

The Religious Society of Friends is probably the last group to acknowledge student work as a part of its collective church life. It has not done so yet, nor does it look as if it will happen soon.

Through its "wandering itinerants," the college secretaries, the American Friends Service Committee recruits college students for service opportunities, interprets the peace testimony, and sometimes is placed in the position of interpreting the Society of Friends to interested classes, groups, and individuals. But it does not seem to me that Friends student work should be the concern of the A. F. S. C.

One cannot help but be impressed by the efforts of some local Meetings to do a job with students attending a nearby college. The Young Friends Movements usually work at the below college level. The North American Young Friends Committee perhaps is a natural agency to do the kind of job that needs to be done, but it is more of an informal association of Young Friends (and this is good) than an effective working unit of the Society.

The A.F.S.C. is often mistakenly asked to do a job which belongs to the Society. I hope it continues to resist this call. And this job is the binding together of those individuals and small groups on campuses throughout the country who call

themselves Friends. There is no medium of communication; there is no strength of support for the isolated individuals (and there are many); there is no sharing of group experiences; there is no one or group to whom a seeker may turn, saying, "I want to be a part of you while I am a student." This vital function is a necessity for the Society of Friends. Perhaps it ought to start at a Yearly Meeting level; perhaps the General Conference or the Five Years Meeting should take it up; perhaps the Friends World Committee, American Section, might evaluate the need. Five thousand dollars spent for an office can spare the Society the continued loss of present and possible Young Friends it is now experiencing because it is not doing the work which must be done. Or is there a volunteer group somewhere who can take up this need for leadership at the student level?

What is needed is not a vast apparatus, but a plain expression of organization like "Friends Student Movement" with a borrowed office, an old mimeographing machine, a couple of bucks in the bank, and a concern.

Raymond P. Arvio

(Ray Arvio is a former college secretary for the A.F.S.C., now a youth work director for the Y. M. C. A.)

* * *

Perhaps the Young Friend Committee of North America can help more fully to meet the need which Ray Arvio points out. The Committee would certainly like to be the kind of organization to which students can turn. Its activities have given many young Friends the opportunity to find the support which Ray feels is needed. Conferences, which are held every two years, provide a means of sharing at a deep level. Participation in intervisitation programs gives young Friends the opportunity to come to know and appreciate members of the Society from diverse backgrounds. Reading and contributing to the Y.F.C.N.A. periodical—"The Young Friend"—provides a medium of communication between searching minds. Support of programs of mutual concern, such as making contacts with Russian youth, gives a sense of working together on a significant task.

Richard Taylor, Clerk
Ithaca, New York

Young Friends Learn from Seminars

The Political Education Youth Seminars conducted by the Youth Department of the Five Years Meeting have proved to be one of the most stimulating and influential activities of the youth program. Directed by Wayne Carter, the five seminars held this year have involved nearly 150 high school students and their adult drivers, all of them members of Friends Meetings. Reports have generally indicated that the inspiration received from fellowship and education during the seminars carries over into the young Friends' interest and activity in their local Friends Meetings.

Two seminars were held in New York centered around the United Nations, three in Washington D.C., centered around the American government. All the seminars were religiously-based, intended to help young Friends relate their religious beliefs to their life in their country and the world around them. Young Friends participated from Indiana (89), North Carolina (22), New York (7), Ohio (20), Massachusetts (2), New Hampshire (5), Maryland (1), New Jersey (5), Colorado (1), and Illinois (6).

The following excerpts from reports or letters help create a picture of these seminars and their meaning to young Friends.

I was glad to be able to attend the Young Friends Seminar held in Washington D. C. this March because I was especially interested in the topic for study, Human Rights, since I come from a community which has only the white race. I learned about many problems which I didn't know existed.

I learned that the education of Negroes frequently presents a problem. In many communities Negro children are not permitted to attend school with white children; therefore they must go many miles to another school. Another problem is living conditions. Negroes find it difficult to get jobs. For example we were told of a school which graduated one hundred and thirty-one students and in three years only two could find jobs. Some Negroes have been denied the right to vote. Not only transportation presents a problem, but also eating and sleeping places which will accept Negroes hard to find.

I have wondered how it feels to

walk into a restaurant and be the only one of my race there. While in Washington a group of us went to a "donut and coffee" shop and upon entering we found the shop was owned and operated by Negroes. We stopped short in our tracks thinking that we should not enter, but then we remembered the teaching of the seminar. We went in and purchased our donuts. The clerk was very kind and when he heard that we were from his home state, he wanted to know if we knew a friend of his.

I enjoyed this seminar very much; moreover I am looking forward to attending the New York seminar in the fall.

Eugenia Mae Doll

Dublin, Indiana

* * *

This was the first seminar which I attended and it was a new experience for me. I think our guided tour of Washington D.C. at the beginning was very appropriate. Our address by Raymond Wilson enlightened all on just where Friends in general and the Friends Committee on National Legislation stand in contrast to missiles for war. The lecture at the Pentagon on our nation's defense program with missiles gave us a clearer picture of what we have to work towards bringing an end to.

In the offices of the International Cooperation Administration we learned that our country is sending our surplus food to foreign countries in need and is working to improve the educational and health conditions in backward countries.

To add spice and to round our picture, we had an appointment at the Soviet Embassy one afternoon. Although I am sure our speaker, a young Russian communist, did not and was not allowed to tell us very much, many of us were able to get a better picture of the Russians as a people.

To top off the seminar we had a discussion with Edward F. Snyder, legislative secretary of the Friends Committee on National Legislation. The time of the discussion was "How can we as citizens help the United States bring about a better tomorrow?"

Mary Lou Mott

Barnesville School, Ohio

* * *

Have you heard the phrase, "Experience is the best teacher?" This phrase holds true for seminars also. Listening to others tell of their seminar adventures is educational,

Seminar participants

Katherine Heavelin,

Jeannine Bowman, John

Walters, Donna Daggett

and Karolyn Smith, all

Indiana Young Friends,

pause in front of Mt.

Vernon gate during a

Seminar tour of the

Washington area.



Photo by Wayne Carter

but you miss the true life color, fun, and knowledge gained through personal experience.

My seminar experiences have been priceless to me. Not only was I able to make new friends, tour the nation's capitol, visit the fabulous city of New York, but my seminar knowledge has been an influence in school. The seminar has given me a better understanding of the international problem of living together, and it has developed in me an interest in political issues and current international events.

Jim Flaughter

Richmond, Indiana

* * *

Recently I attended a Seminar on Human Rights in Washington. We heard a lot about segregation because this seems to be the area of human rights that people are interested in at the moment, although it is not the only one that concerns us.

We talked with different people who were involved in the problem of race relations. A prominent Quaker spoke to us and acquainted us with some of the problems that he had helped with, some of them causing him to go to jail because he did what he thought was right. A senator's assistant talked with some of us and we got views on segregation from a political stand point. Later a director of a branch of the NAACP spoke with us about some of the aims of the organization and some of the false ideas people have about it. He also told us of the reasons Negroes want to be integrated and some of the reasons the white people think the Negroes want. These two were not the same at all and we realized that before the problem can be solved the two races must understand one another.

After these speakers we discussed this topic among ourselves and

with the help of our wonderful leaders we got right at the heart of the problem and came up with some solutions and some problems of segregation. Then came the important question, how would we, as Quakers, act in the situation of segregation? We weren't very sure because most of us were not confronted with a serious problem, but the problem will most likely confront us soon.

Ann Sirrine

Trumansburg, New York

* * *

All and all, we think the seminar was a huge success. In this atomic age, a day in which there is so much question, it gives us young Friends some confidence to know that there are some adults who work, trying to help us prepare to solve our future problems.

Joe Fulk

Carol Hunter

Pat Stone

Pilot Mountain, N. C.

* * *

I was particularly impressed with the visit to the Israeli Embassy and the committee on the Arab refugee problem in the afternoon. They each presented entirely different views on the situation of the refugees. I now understand a little more clearly this particular problem in the Middle East. I also learned from this that there is more than one side to the story in flare-up and crises between nations.

I have often wondered about the usefulness of the U.N. and the good it actually does. Now I realize, after seeing and learning more about it, that it is our only hope for peace. No one nation can hope to bring peace to the world, it has to be all the nations.

Barbara Kirk

West Elkton, Ohio

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Songs Outside the Wall, by Joe D. Elliott; Golden Quill Press; \$2.50

When Joe Elliott, A Richmond poet and Earlham graduate, died in the spring of 1956, he left several poems in manuscript, many of which had been published in poetry journals and religious periodicals. These poems have been collected into a slender volume titled "Songs Outside the Wall."

In less than forty poems, Elliott reveals that strong, virile love for Nature, Man and God that is always the mark of the true poet. If these poems sometimes lack technical skill and sharp expression, it must also be said that they never fail in genuineness of thought and feeling. Elliott's world of nature is as rich as the red-bud in the spring, as common as the linden stump in the back yard that needs suckering, and as deep and wonder-filled as the sight of: "Orion rampant as he Crept across the night. . ."

For Elliott:

Spring is a colt with gentian eyes
That dances where the last snow lies.

In these poems Elliott never leaves us in doubt as to his wisdom where human nature is concerned. His love for man in the mass and people as persons always comes through clearly. In "Brooke Army

Hospital," Elliott addresses Whitman and thereby reveals his own Whitman-like love for broken and suffering humanity.

Witman, it's well you're in your grave;
It would be death again for you
To see the broken brave.

In another poem Elliott addresses Esther Griffin White, a one-time resident of Richmond, Indiana, a recluse, one of those strange, withdrawn human beings, odd in dress and manner, and known by most people as "that queer woman." A deep wisdom and love for the human spirit in its essential aloneness is shown in these four tender lines:

A candle-stub is small reward;
Your goblet is a yellow guard.
But still the home-made hats will move
Down empty lamp-lit streets of love.

A greater share of Elliott's poems reveal the depth and intensity of his own spiritual quest for faith. These poems range all the way from the mystical, "The Visitation," to a didactic poem such as "Homage to St. Stephen." In this latter poem Elliott identifies himself with all men who have stoned the prophets of truth and goodness whether by hard rocks or harder words. But at the same time the poet identifies himself with Stephen by saying:

Stephen, we who live outside the wall
Approach the circle, for we hope to
fall
Beside you.

But Elliott, no sentimentalist where human nature is concerned, concludes with:

May your silent prayers atone
For us who fold our hands and find a
stone.

Many who read these poems

thoughtfully will surely ask if the poet knew that he was soon to die. Many of the poems show a wisdom about death as well as life. One or two seem to be explicit prescience of his early death. The truth is that Elliott wrote all of his poems before that brief illness which ended in his early dying. He may have had knowledge such as the birds have of north and south, summer and winter, and the way to go, but surely this is all.

For Elliott's death is no bitter "dying of the light." There is no raging, no scorn and no false bravado. There is grief such as in the poem, "Lament for a Fallen Comrade," but even here that grief is understood and accepted.

The glowing sun, the fragrant air,
The rustle of a trembling leaf . . .
I could not think that you were dead:
The earth displayed no sign of grief.

In the last poem Elliott speaks to all of us who live in this age of earth-destroying weapons. But even more than this, the poem speaks to all men in every time, for we each have our own "end of the world." Though death may have no ultimate dominion, we all must die. How shall we meet it? Elliott gives this answer for himself:

If this summer should be the last . . .
. . . still I would gather the flower
seeds

And hill the roses against the frost,
Preparing to meet the usual needs
Of a spring that even I know is lost.

If this is resignation, it is resignation with a steady heart and a ready hand to use life to build and create while life itself shall last.

Philip R. Johnson

PASTURE BARS

The sun goes down and twilight fades,
And pasture bars unlocked again,
And a deep blue stillness comes to reign
Over sun-warmed hills and misty glades:—

And moon and stars shine bright.
Hand seeks tight to hand,
And breath draws deep, and over the land
Sleep journeys all the night

At anchor with the stars;
Until roses flush and a golden coin
Bisects where earth and heaven join,
And day refastens the unlocked bars.

Angels smile at the Devil's frown,
And Eden's paths stretch green and fair
For all true lovers who walk in where
God's pasture bars are down.

Claude Stinneford

ALL THINGS THAT ARE

All things that are have dearness at the core.
It is not being loved which makes them so,
Nor being round nor smooth, nor swift like fire,
Nor sudden like early snow.

All things that are speak with a tender voice.
Life speaks to life, existence speaks to being;
Only our ears are closed, our eyes too dim
For this compassionate seeing.

All things that are have power to bless the world.
Those that have brightest spears have kindest balm;
The roughest kiss can waken answering love,
The iciest kiss can warm.

The rotting apple, when I lift it up,
Brushes caressingly my shrinking hand;
Only through distance is the world betrayed,
Touch is love's first command.

Winifred Rawlins

Inside Lyndale Home For Girls

Lyndale Home for Girls at Highgate, Jamaica, is under the care of the American Friends Board of Missions. A visitor, entering the large two-story house with its surrounding lawns and trees, is soon pleasantly drawn into the busy, friendly life of the place.

Frances Cunningham, the Superintendent of the Home, and three assistants have the care of the girls. There is never a complete vacation for these devoted women, for some of the girls who live here have no other home than Lyndale.

Last year began at the Home with 36 girls, and closed with 41, ranging in age from eleven to 17 years. In the group were girls of Jamaican, East Indian and Chinese parentage, all living together as a family. Of these, 26 were supported by Parish Councils, the Child Care and Protection Division of the government, and the Jamaican Society for the Prevention of Cruelty to Children. Five girls were supported by Friends in the United States and the rest by parents or guardians.

The daily routine begins at 6:15 and ends at 8:30 p.m. Each girl has household duties to perform every day. By turns the girls help with the preparation of the meals, and cheerfully do the work of the dining rooms and dormitories. The older ones do their own laundry and ironing.

The younger girls attend the local government school. The older ones are students at the Friends Continuation School, which is within walking distance of the Home. At the Continuation School an important part of the course is Home Economics, including cooking, baking, laundry and sewing. Some of the girls belong to the 4-H Club of their school and learn skills in food preservation, cake-baking on a coal pot, and vegetable raising.

On week-ends there is leisure time to enjoy the books and magazines that have been provided for the Home by generous friends. The girls have organized themselves into a club to plan recreation for the family.

The religious life of Lyndale Home is wholesome and sincere. The girls attend Sunday school and worship services at the Highgate Friends Meeting. Many of the older ones are members of the Young Friends group there. Lyndale girls sing beautifully, and often bring messages in sacred song in the meetings for worship. They give generously of their time on Sunday afternoons to sing at the religious services at the Richmond Prison Farm.

To most of these girls, Lyndale represents the truest home, the best influences and the most steadfast love that they have ever known.



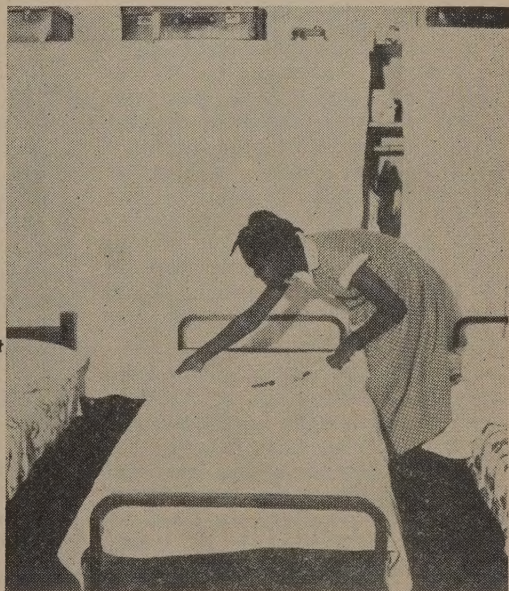
The older girls at Lyndale are planning careers as nurses, teachers or secretaries. They take their school work seriously.

A memorable thing about Lyndale is the esprit de corps of the "old girls." They keep in touch with each other through the years, helping each other in times of illness or unemployment. Many return to spend vacations there as paying guests. Some who have daughters sacrifice to send them back to Lyndale, to have the fine influence of the Home and the Friends' School. Many a girl who is greatly in need of loving care is brought there because of the concern of one of the "old girls." Lyndale's girls think of Lyndale as home.



(Left) Supper time at Lyndale Home

(Right) The beds must all be tidy before inspection time



Thoughts for Class Study

By John C. Harvey

June 8

A People Must Choose

Joshua 11:16-23 and 24:14-18

There are times when a person must choose, and there are times when a whole group of people must choose. In actual practice, the moment of decision is largely determined by the events and the personal reactions to events which have preceded that moment. In the case of today's lesson, the decision as to whether Israel would serve the Lord was being made all the time while the people were following Moses and then Joshua. However, such a choice needed to be made again and again, for, as we can easily see in Israelite history, the people were "as grass, blown about by the wind." They could not be depended upon to stick by a decision, once they had made it. We are the same way today. There are many times in our lives when we must choose whether or not we will serve the Lord.

The decision to follow Moses through the wilderness was a courageous decision, but it did not avail at this time when Joshua called the people to choose clearly and definitely. A "Red Sea" choice of forty years ago will not be sufficient for us as we face today's problems and temptations. "Choose you this day whom you will serve."

A leader demonstrates his right to exercise leadership in the religious and moral field when he makes his own choice clear and strong before he asks the followers to make their choice. "But as for me and my house, we will serve the Lord" is the kind of certain leadership that we need in our church life at this moment. Let there be no questioning or wavering at the focal point of authority in our Friends Meetings.

Wise leaders will also remind the people, as Joshua did, of the marvelous way that the Lord has blessed them as they have followed His leading. Sometimes we may get tired of reading the long list of events through which the Lord undertook so beneficently in Israel's behalf, but these chapters meant a

lot to the folks directly involved. There are many chapters leading up to the word "Therefore" in the last verse of our lesson: "Therefore, we also will serve the Lord." Today, in the light of all that the Lord has done for us, or at least has allowed to be done for us, should we not also be able to say, "Therefore, we also will serve the Lord."?

Are we losing the power to make clear choices, and stay by them, once they are made? Has something happened to the moral fibre of the majority of us, or are the powers of judgment and decision still strong enough in enough of our people to save us from decay as a nation? Are we seeing moral choices in a shady gray light rather than in contrast of black and white as we think that people did in the olden days? In other words, are we failing even to see the necessity of making a choice as regards serving the Lord? When we do not make a clear choice to serve the Lord, we are thereby choosing not to serve Him.

QUESTIONS: By what ways do we choose to serve the Lord other than raising the hand in church to say that we will? How can we as Friends help the people in our communities to see the need for making such a choice?

June 15

The Time of the Judges

Judges 2:11-23 and Judges 4 and 5

In Judges 2:16-19 we find what is probably the distilled judgment of the religious leaders of Israel, written many years after the period of the judges. It is a philosophy of history which sees very clearly the dealings of God with His people. It sees His great mercy and patience, and notes the fickleness of man in following God's leading. There is much in the history of any group of people which could be interpreted in a similar way. History today is not often interpreted in this manner, and the more complicated the philosophy of history the more credence we seem to give to it. This is simplified and in some ways crude, but we ought to ask

more seriously than we have in the past, "It it a true interpretation?"

The lesson shows the need for loyal and steady leadership in the life of a nation. In one sense, a leader is an upthrust from the general body of people, and can exert very little influence apart from the will of the people. When followers drift, how can a leader lead? How can a clerk get the sense of a Meeting when there is no sense? Just as in the days of the judges, if the people do not care enough to thrust forth a leader and see that the right kind of leadership is focused in him, the life of the whole group will be degraded. Every generation turns back and behaves "worse than their fathers" whenever good leadership is allowed to slip away without being quickly and definitely replaced.

The judges earned their place of leadership and authority. The people respected them because of their rare wisdom or power of personality, or something else which caused the people to believe that God was with them in a special way. Judges had no legal authority or formal civil powers. They were a kind of combination of pastor and statesman, and could function well only in a theocracy such as the Israelites had. Sometimes we are quicker to select leaders, but are we as careful in the selection?

People need to be loyal to what is right and true, even if temporarily they have no leaders who are loyal. In fact, there is greater need for "common ordinary people" to be loyal when that type of leadership is lacking. Good leadership will never be produced in a vacuum, and it will never be produced and maintained without a broad base of ordinary people who are true-hearted and tough-minded in their devotion to God and right.

QUESTIONS: Are we too reluctant to grant authority to women like Deborah who are qualified to be good leaders? How can we work most effectively to secure the kind of leadership that we need in the nation and in the church?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The cause of Christ can best be served when to the consecration of the heart is added the consecration of intellectual gifts.

John Wilhelm Rowntree

Friendly Life — Far and Near

The annual meeting of the Associated Executive Committee of Friends on Indian Affairs will be held at Hominy, Oklahoma, on May 24 and 25. Any Friend interested in attendance should send for a reservation blank. Address Lela W. Mills, Educational Secretary, R. R. 3, Box 847 R, Indianapolis 41, Ind.

* * *

Keith Sarver has been appointed Superintendent of California Yearly Meeting, succeeding Donald B. Spittler. He is now pastor of the Yorba Linda Friends Meeting in California, and will become Superintendent September 1. A native of Iowa, Keith Sarver has served in pastorates at Watseka, Illinois, and Wabash, Indiana, and has done evangelistic work in several Yearly Meetings in the midwest.

* * *

Rachel Osborn, at present pastor of Rush Creek and Tangier Friends Meetings in Indiana, will spend the fall term at Woodbrooke, the English Quaker study center near Birmingham. She will have a Quaker Leadership Grant under the Friends World Committee. Formerly a pastor in New England and Wilmington Yearly Meetings, Rachel Osborn has had a long-standing concern to visit English Friends.

* * *

The American Friends Service Committee still needs good used or new clothing for men and children, large-sized garments for women, new hand-knitted articles, and bedding, especially sheets. Gifts will be sent to Austria, Italy, Germany, the Middle East, and other places where there is still need. Shipments may be addressed to A.F.S.C. warehouses as follows: 23rd and Arch Streets, Philadelphia 3, Pennsylvania; 1830 Sutter Street, San Francisco 15, California; 110 North Hudson Avenue, Pasadena, California.

* * *

Waldo Hinshaw, youngest son of Seth and Mary Edith H. Hinshaw of North Carolina Yearly Meeting, entered a state-wide science contest as one of three candidates from Greensboro High School and was the only contestant to achieve a perfect score. He will receive a full tuition scholarship to North Carolina State University. Waldo Hinshaw has won a number of science awards as a high school student. Several years ago he designed and built a grandfather's clock, a project which attracted considerable attention.

* * *

The twenty-fourth annual Whittier In-

stitute of International Relations meets at Whittier College, California, July 8-12 with Samuel Marble, President of Wilmington College, as dean. "Alternatives to Violence" in the areas of international relations, race and labor-management relations will be the theme. Eddy Asirvatham of India and Ralph Abernathy of Montgomery, Alabama, will be on the faculty. Elmer Brown of the regional American Friends Service Committee office is director.

* * *

A group of about twenty Young Friends at Wilmington College, with Marie Hobson as advisor, have taken on the responsibility of publishing "The Young Friend," the mimeographed publication of the Young Friends Committee of North America. Publication of the paper has been at Earlham College, and will rotate among the various Friends college campuses. John Rockwell of Costa Rica and Ruth Krumm of West Milton, Ohio, are co-editors of "The Young Friend" in its Wilmington College editions.

* * *

Lawrence Apgar, associate professor of music at Earlham College, gave the dedicatory recital for the new organ at First Friends Meeting in Indianapolis. Lawrence Apgar has given help this year to a number of Friends Meetings in Indiana and Western Yearly Meeting in music workshops, aiding Friends to a better understanding of great church music. His recital was given April 23. Members of Friends Meetings in the area attended. George Warner acted as choir director and Ruth Ball as organist for the Meeting. Errol T. Elliott is pastor.

* * *

A celebration of the 275th anniversary of the Welsh Quaker migration to Pennsylvania is planned for May 17 at Radnor Meetinghouse, Ithan, Pennsylv-

vania. Speakers are to be Geoffrey Nuttall of the University of London and Evelyn Southall Whiting of Almeley Meeting, Hereford, on the Welsh border. Some of the Friends Meetings and the homes of the early Welsh Quakers who settled Philadelphia's "Main Line" will be open for the day. The celebration is sponsored by the Friends Historical Association.

* * *

A number of Friends attended two important conferences in Washington, D.C. this spring. Among the twelve hundred people invited by the President to a White House Conference on "Foreign Aspects of United States National Security" were Raymond Wilson, Edward Snyder, Matt Thomson, Lawrence McK. Miller and Levinus Painter. A Conference on Trade held in March was attended by Esther Holmes Jones, Preston and Myrtle Peebles, Victor Selby, Roger Thomas, Omer Smith, Philip Thornburg, Delbert Replogle, Richard Rhoads, and Robert Yarnall.

* * *

The annual conference of the "Friends Conference on Religion and Psychology" will be held at Haverford College, Pennsylvania, June 13-15. The theme will be "The Life of the Spirit Today; Spiritual Growth through Group Search." The text will be the 14th century classic, "The Cloud of Unknowing," as interpreted by Ira Proffog, who will lecture on "The Spiritual Dilemma of Modern Man." Seminars and small discussion groups will consider the text. Attendees are encouraged to stay throughout the conference. Registration blanks may be obtained from Susan Yarnall, 5337 Knox Street, Philadelphia 44, Penna.

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Ruth Stoffregen, national United Society of Friends Women President, was the speaker at the mid-year Missions Conference of North Carolina Yearly Meeting, held at Cane Creek Meetinghouse on May 3. Another traveller to that area was Mildred E. White of the American Friends Board of Missions, who spoke on the "Birthday Sunday" of Springfield Meeting, May 4, in celebration of the 168th anniversary of the establishment of Springfield Monthly Meeting. Leonard Hall of the Friends Central Offices travelled in North Carolina May 2-11, speaking at Goldsboro and Greensboro Meetings, and meeting with other groups of Friends to help local Friends Meetings with finances.

* * *

Homer Coppock, retired teacher and

COMING EVENTS

May 24-25—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs; Hominy, Oklahoma.

June 12-16—Nebraska Yearly Meeting, Central City, Nebraska.

June 18-22—New England Yearly Meeting, Lasell Junior College, Auburn-dale, Mass.

June 23-29—California Yearly Meeting, Whittier, California.

August 29-September 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.

well-known Friend now living in Richmond, Indiana, recently travelled to Houston, Texas, for five days of spiritual search with the Live Oak Monthly Meeting there under the sponsorship of the Friends World Committee. Four evening meetings with the Houston Friends group on such topics as Quakerism in the total picture of the Christian Church, and Quakerism and the social order, an address to A.F.S.C. staff, and a meeting with a church-labor group were included in his visit. He reports a group of about 25 Friends, mostly professional people, in this active new Friends Meeting. Homer Coppock returned by way of Memphis, Tennessee, visiting the Friends Meeting there also.

* * *

News of a new Friends Meeting in Florida started by Friends from Cuba comes in a letter from May Jones, the first Friends missionary to Cuba: "A few months ago a group of second generation Cuba Friends residing in Miami, where they had migrated to find work, organized there a new Friends Meeting! The clerk, Jose Bauza, is a product of Gibara Meeting, a playmate of our son Robert. We hear there are twenty-five families there as well as several who are single. They are trying to work out at least a friendly contact with the English speaking Friends Meeting near them." Two carloads of the Friends from Cuba came to the Southeastern Friends Conference held recently at Orlando, Florida.

* * *

The Administrative Board of the Association of Evangelical Friends met in Chicago April 14-18 to plan the Fifth Conference of Evangelical Friends, to be held July 22-26, 1959, at George Fox College in Newberg, Oregon. The theme for the conference will be "Not by might, but by my Spirit." Some of the subjects to be considered are "The Historical Roots of Evangelical Friends," "A Survey of Contemporary Quakerdom" and "The Challenge to Evangelical Friends." There will be workshops in the areas of Christian education, missions, evangelism and church extension, education, publications and social concerns of evangelical Friends. Anyone desiring further information about the Conference or the Association may be placed on the mailing list by writing Verl Lindley, 15233 E. Jenkins Dr., Whittier, California.

* * *

Fifty high school age Friends from North Carolina Yearly Meeting held a week-end conference-retreat at Quaker Lake Conference Center April 25-27. In addition to helping clean up Quaker Lake for the summer camps and conferences, the Young Friends considered

the theme, "Lord, Help Our Unbelief," which is a theme being used nationally by Christian youth groups this year. Leaders for the weekend included Wayne Carter, Youth Secretary of the Five Years Meeting from Richmond, Indiana; Robert Jones of Greensboro Meeting; Floyd Moore of Guilford College; and Max Heirich of the regional American Friends Service Committee office. A second retreat for young Friends who have finished high school was scheduled May 10-11 at Quaker Lake on the theme, "What will Tomorrow's Quakers Believe and Do?" The keynote speaker was Ralph Rose; other leaders included Edward Burrows, Sarah Cecil, Charles Hendricks, Max Heirich, and David Stanfield.

Friendly Fellowship

Xenia, Ohio—A unique meeting is being planned by Xenia Friends on June 1 to celebrate the 50th anniversary dedication of the church. Morning worship will be at 10:30 in charge of Wilbur W. Kamp, pastor. Former ministers and friends will be given opportunity to participate in this hour. A carry-in dinner will be served at noon in the basement. A history of Xenia Meeting will be read in the afternoon, and special music played.

A group breaking ceremony will be held on the lot across the street, the former site of the Spring Hill Elementary School, which was recently purchased by the Meeting. The parsonage was built on this lot in 1956. All interested Friends are most cordially invited to share with us this happy occasion. Esther Crawford

* * *

Vermilion Grove, Illinois — In a cooperative effort which involved the entire church and community, the Meeting at Vermilion Grove, Illinois, has just finished redecorating its Meetinghouse. This involved much removing of old varnish, painting and refinishing. A great part of the work was volunteer labor.

The men of the Meeting carry on a farm project which furnished funds for installing a furnace last fall.

The balcony of the Meetinghouse was recently rebuilt into three class rooms, the work being done by the men and women of the Sabbath School. All of this cooperative labor is felt to be an important form of Christian good fellowship. Alice E. Rees

* * *

So. Dartmouth, Mass.—At the Allen's Neck Meeting, seven young people were publicly recognized as active members of the Meeting on April 13. Classes of instruction in the meaning of member-

ship were conducted prior to their making application. These young people take part in the Meeting for Worship from time to time. Three were transferred from associate to active, four are new members. The recently formed Youth Orchestra, guided by Gordon Parsons, played selections of sacred music at the opening of Meeting. James Wilde, a former minister of the Meeting who was visiting for the day, brought the message.

Allen's Neck Meeting contributed twenty dollars from the Christmas Program collection to a local school to be used at the principal's discretion among the less fortunate in the school. The Sunday School is also paying the tuition of a day student at the Friends Girls School in Ramallah, Jordan.

Ernest H. Weed

* * *

Wichita, Kansas—Our National Christian Teaching Mission began January 31 with Norman Young, Pastor of Union Street Friends Church, Kokomo, Ind., as our guest leader. In addition to working with the Council of Churches in a city-wide survey, there were times of intensive self-study under Norman Young's direction. An organization for visitation work was started, to function through the year. The last Wednesday night of each month will be given to a devotional period, followed with visitation work. This effort and the permanent results left from the Roland Brown meetings have given us new life and interest.

Our School of Missions was held through the month of February. It was introduced by Merle Roe speaking on Church Extension projects. Three phases of American Indian work were discussed one evening by Ruth Perisho, Josephine Stimson and Ruth Roe. One evening was given to Alfred and Ruth Miller, who presented a graphic picture of our work in Urundi and one to Fred and Alta Hoyt and Everett and Ruth Kellum, who told of the early days of the work in Kenya Colony. The Missions Banquet, which annually closes our School of Missions, was a time of much interest and inspiration, with Geraldine Custer as our speaker.

The Pastor's Lenten Sermons were mimeographed and made available to our members. Robert Cope and Norman Huff conducted classes in preparation for church membership, resulting in sixteen new adult members and eleven transfers from Associate to Active membership.

A Building Committee has been named, looking forward to the erection of a Christian Education wing to our Church.

Mabel B. Woodard

Many readers will be interested to know that the publication of Rufus M. Jones' essay, "The Religious Faith of John Greenleaf Whittier," issued to celebrate the 150th anniversary of Whittier's birth in 1957, had a wide circulation. Copies of the booklet, which contains several Whittier photographs as well, may now be obtained at a reduced price. Friends may secure copies at fifty cents each from the Whittier Memorial Fund, 230 Main Street, Amesbury, Mass., or from Milton H. Hadley, 101 Quaker Hill Drive, Richmond, Ind.

* * *

"Peace and Tranquility: the Quaker Witness," is the title of the William Penn Lecture delivered to Philadelphia Yearly Meeting this year by Ira De A. Reid. Ira Reid is a member of Haverford Meeting and Professor of Sociology at Haverford College. He is the author of "The Negro Immigrant" and other books, active in the National Urban League, and a speaker much in demand. His lecture on Peace and Tranquility, which he calls "two secrets of the Society of Friends" is available from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Penna., at fifty cents a copy. Other William Penn Lectures which are still available from the Young Friends Movement are "Into Great Waters," by Norman Whitney, 50c; "The Personal Revelance of Truth," by Thomas S. Brown, 35c; "The Joy that is Set Before Us," by Elise Buolding, 35c; "The Churches and the Body of Christ," by H. Richard Niebuhr, 15c; "Declaring the Everlasting Truth," by A. Burns Chalmers, 15c.

* * *

"Christian Pacifism, A Personal Testimony," J. Stuart Innerst's challenging pamphlet, is now available free from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Ind.

BIRTHS

Bailey—To Omar and Bertinia Bailey of Narberth, Pennsylvania, a son, Jonathan, on April 8.

Baskerville — To Walden and Pearl Fabio Baskerville of Kalamazoo, Mich., a daughter, Jodi Ann, on April 7.

Bell — To Arthur H. and Margaret B. Bell of Poughkeepsie Meeting, New York, a son, Timothy Bailey Bell on April 10.

Krumm — To John V. and Carlene Ann Shockley Krumm of Grinnell, Iowa, a daughter, Wanda Colleen, on March 28.

Mills—To Ernest and Martha Mills of Indianapolis, Indiana, a son, Stanley Langston, on March 29.

Newlin — To Owen and Doris Jean Newlin of Des Moines, Iowa, a son, John Bruce, on March 15.

Randolph — To Edward and Charlotte Wilson Randolph, a son, Daniel James, on April 8, at Des Moines, Iowa.

Reece—To Milton and Jane Hockett Reece of Greenville, North Carolina, a daughter, Stacey Ann, on April 13.

MARRIAGES

Cutchin-Rountree—Ruth Paige Rountree, daughter of Presley and Mamie Weaver Rountree of Holland, Virginia, to Jacob Oliver Cutchin Jr., son of Jacob and Louise Cutchin on April 5, at Somerton Meetinghouse, Harry Wellons officiating.

DEATHS

Brunson—Louella Briggs Brunson, on January 4, at her home in Pennville, Indiana. Her entire life was spent in Jay County. She was married to Frank Brunson June 6, 1914, who preceded her in death. She had been a member of Pennville Friends Meeting for several years and had been faithful in attendance when her health would permit.

Cope—Lillian Cope, on April 13, at Camarillo, California. She was born near Bridgeport, Indiana, the daughter of Dr. James P. and Alida Trueblood Cope. The family moved to Plainfield a few years later and finally to Denver, Colorado. She had been a member of that Monthly Meeting for about thirty years. Surviving are two sisters, with their families, Dr. A. A. and Mira Cope Bond, Dorothy M. Bond and Dr. James Willis Bond of Jacksonville, Florida; and Robert W. and Ava Cope Maris, Donald and Norman Maris, of Denver, Colorado. The memorial service was held at Denver with Stowell Sandmeyer in charge, assisted by Lyman Platt. Interment was in Crown Hill Cemetery.

Hiatt—John E. Hiatt of Bethesda, Maryland, on April 24, of a heart ailment, aged forty-seven. Born in Washington, D.C., John Hiatt attended Guilford College and George Washington University. He entered government service after college in the Agriculture Department Library, and was a State Department budget analyst at the time of his death. He was a member of the Friends Meeting of Washington and was

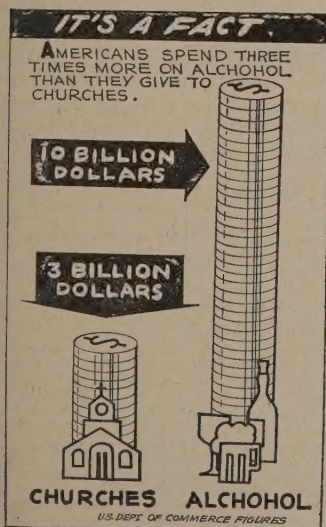
active in Boy Scout Work. Surviving are his wife, Melva Edgerton Hiatt; three sons, Frederick, Joseph, and James, the latter now in Japan; a daughter, Roseanne; a sister, Mrs. Thomas Osterhoudt of La Crosse, Wisconsin; and a brother, Merrill Hiatt of Moorestown, New Jersey. Funeral services were held at the Florida Avenue Meetinghouse, with burial in Rock Creek Cemetery.

Hiestand—Ethel B. Hiestand, on Jan. 3, at her home in Pennville, Indiana. She was born March 21, 1882 in Jay County, Indiana, where she had spent her entire life. She was united in marriage to Dr. H. J. Hiestand in 1907 and they celebrated their golden wedding anniversary, June 6, 1957. She was a charter member of Pennville Friends Meeting and served faithfully in many capacities, being an elder at the time of her passing. Surviving are her husband; one daughter, Dr. Sarah Larmore of Anderson, Indiana; one son, Dr. Harley B. Hiestand of Portland, Oregon; nine grandchildren. One daughter, Lois McKinley, is deceased. Services were held with Paul Boyer, pastor of her church, in charge. Interment was in Twin Hill Cemetery in Pennville.

Liblin—Louis J. Liblin, on April 14, at the home of his daughter, Gladys Walthall of Cleveland, O., aged eighty-nine. He was a member of the Woolson Friends Meeting in Iowa for many years. Surviving are his wife, Dorothy, one daughter, Gladys Walthall, two granddaughters and a host of relatives and friends. Funeral services were held at Woolson with Guy Hunting and the Woolson pastor, Tom Good, officiating. Burial was in the Friends cemetery at Richland, Iowa.

Milner — Eloyse Sargent Milner, of Chapel Hill, North Carolina, aged forty-six. She was the wife of Charles Fremont Milner, Clerk of Chapel Hill Friends Meeting, of which she was an active and devoted member. She was the daughter-in-law of Fremont Beverly Milner, for over fifty years a minister in Wilmington Yearly Meeting, and the sister-in-law of Clyde A. Milner, President of Guilford College. Surviving are Charles Fremont Milner and their three children, Charles Fremont, Jr., Beverly, and Clyde A. II. A memorial service was held in Chapel Hill.

Moore—Elsie Jones Moore, on April 7, at Portland, Maine, after a long illness. She was born at Winthrop, Maine, October 21, 1882, the daughter of L. Frank and Sadie Soule Jones. She was married to Albert R. Moore, Clerk of Oak Street Monthly Meeting. She was a member of Oak Street Meeting for many years. She was a member of the Sunday School, Intermediate Society, Christian Endeavor and then of the Aid, now called the Woman's Guild. During the war period she worked on sewing and packing for the American Friends Service Committee. Later on in life she was confined to her home most of the time, but she did attend New England Yearly Meeting and had friends all over the New England area. She was clerk of the Ministry and Counsel and for some years has had the meetings at her home. This entailed work and the sending out of the calen-



dars which she did each month. She was always available if Friends called up about problems and she never lost her interest in the meeting. Surviving are Albert Moore and two grandchildren. Oak Street Meeting has lost one of its most valued members.

Shambaugh—Rose L. Shambaugh, on April 3, at the home of her daughter, Mrs. Fred Malott, Converse, Indiana. She was born December 22, 1892, to W. B. and Frances McKillip Snapp in Howard County, Indiana. She had resided in Wabash County fifty-two years. Her marriage to Ira Shambaugh occurred October 19, 1905, in Marion, Ind. She was a member of the Wabash Friends Church. Surviving are her husband, three daughters, Mrs. Fred Malott, Mary Frances Shambaugh and Mrs. Byron Burch, both of Indianapolis; one brother, Forrest Snapp of Wabash; two sisters, Mrs. E. J. Eigenmann of West Lafayette and Mrs. James Williams of Converse, and three grandchildren. John Compton officiated at the funeral services. Burial was in the Friends Cemetery.

Smith—Anna Hargrave Smith on February 22 at the home of her son, Virgil M. Smith, Louisville, Ky., aged eighty.

Born October 30, 1877, in Harrison County, Ohio, Rachel Anna Hargrave was the daughter of Oliver and Emma (Woodward) Hargrave, who shortly after her birth moved to Iowa. On September 3, 1901, she was married to John Melvin Smith and, as Friends ministers, they worked together for more than fifty years. Their first pastorate took them to South Dakota, which only a short twelve years before had been a territory and where, even then, a sod house was the dwelling place for some of their parishioners. Back to Iowa after the Dakota experience they served as pastors at the Meetings at Pleasant Ridge, Ackworth, Cedar Creek, Honey Creek, Springdale, Pleasant Plain, Scranton, Bangor, and Hartland in the Iowa Yearly Meeting; and at Pleasant Grove, Hopewell, Coloma, Rush Creek, and Tangier in the Western Yearly Meeting. It was at Hopewell, where they served for nine years, that Melvin and Anna Smith on September 3, 1951, celebrated their Golden Wedding Anniversary and their fiftieth year in the ministry. Always active and much interested in foreign missions she had hoped that one day she might visit one of the fields, particularly Jamaica. The contributions that have been made to a memorial for her will be

directed to the mission field. She is survived by her husband Melvin, her son Virgil and three grandchildren. Vincent, Lisbeth, and Lachlan Smith. Franklin Chant, assisted by Guy Hunting and Ardeith Anderson, conducted the funeral services at the Cedar Creek Meetinghouse, where some fifty years earlier she had served as minister and where she and her family had been the first to live in the new parsonage. Burial was in the Cedar Creek Cemetery.

Smith—Glen Smith, on April 16, died suddenly of a heart attack at his home at Quaker Haven, Dewart Lake, Indiana, aged fifty. At the time of his death he was a teacher in the Pierceton High School. He had taught eight years in the Converse School. For the past eight years, Glen Smith and his wife, Leota, have been Camp Directors at Quaker Haven during the summer months. While their main purpose was the management of the physical aspects of the camp and grounds, Glen Smith was always ready to help any of the young people with their problems. Under his supervision, Quaker Haven, which belongs to Indiana and Western Yearly Meetings, has grown noticeably during the past few years. Glen Smith was a member of the Amboy Friends Meeting.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewese, Clerk, 1923 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 8th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m.; Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 3-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue, First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, Merchants National Bank Building, 6031 East Washington Street. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: ME 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightsdown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion, Indiana—Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680.

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, Terrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Spiceleaf—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

Funeral services were held at Amboy with Walter McAdams officiating, assisted by the Rev. Hull of Oswego. Burial was in the Carmel Cemetery.

Smith—Viola Smith, on March 31, in Muscatine, Iowa, aged eighty-nine years. The daughter of Milton and Lavina Winslow Smith, she was born January 23, 1869, in Henry County, Iowa. She attended the public schools, Howes Academy, and William Penn College and then taught for ten years in Henry County. She felt the call to the ministry and attended Cleveland Bible Training School and Moody Bible Institute. She was always a student of the Bible. She held evangelistic meetings in Iowa, Kansas and Indiana Yearly Meetings and several pastorates in Iowa. Many souls accepted Christ through her ministry. She directed the remodeling of the First Friends Church in Muscatine during her pastorate there. She retired in 1931 to live in Muscatine with her sister Elizabeth. In addition to her work as a pastor she served on the mission board of Iowa Yearly Meeting and as president of the Temperance Union. Her life and work were always able and unselfish in the service of

Christ and mankind. Funeral services were held with Warren Hendershotte, Charles Whitley, Freda McLeland and Guy Hunting participating. Burial was in the family burial lot at Cedar Creek. Surviving are her sister Elizabeth Smith of Muscatine; two brothers, Melvin of Louisville, Kentucky, and Winfield of Stillwater, Oklahoma; several nieces and nephews.

Wolfrum — Theodore Wolfrum, on April 17, at a hospital in Indianapolis. He was a Wabash County farmer and a member of the Wabash Friends Church. He was born in Wabash, Ind., on October 20, 1907, the son of Chris and Clara Berge Wolfrum. He was married to Martha Barnett, March 20, 1930. Surviving are the widow; two sons, David at home and Barnett of Lagro, Indiana; a daughter, Beverly Sparling of Wabash; two sisters, Mrs. Herrick Porter and Mrs. Robert Pettit; a brother, Paul Wolfrum; a half brother, Phillip Ridenour, and two step brothers, Chester and Willard Rideonour. Funeral services were held with Lowell Kester officiating. Burial was in the Friends Cemetery.

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IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City, Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn, Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWInbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6833.

New Bedford, Massachusetts—Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorren-to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675 (Res.) WA 66159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri—Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan at 221 East 15th St.; and at River-side Drive & 122nd St., 3:30 p.m.

Brooklyn at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave. Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Searsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Searsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting, Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorefield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Mid-week Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 6-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5168. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zurnstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, "El-donhill", 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3911 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 959447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.



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Barnabas Hobbs, an outstanding teacher himself, wrote these words in 1878 about Yardley Warner, a 19th century Friend whose letters have recently been published. At the time, Yardly Warner, an American Friend, was teaching in Pales in central Wales. A Philadelphia Friend who had taught in Westtown and in his own school for girls and then been headmaster of Mt. Pleasant (later Barnesville) Boarding School, Yardley Warner was seized with a concern for educating the children of the newly-freed Negroes of the South after the Civil War. He started over thirty schools for Negro children, including two teacher training institutes so that they might eventually have teachers of their own race. To support the schools, he had to have money. He felt he had bled his own friends and members of New England, New York and Indiana Yearly Meetings of their resources in establishing the schools, so he had gone to England to gain support. To support himself while there, he taught school.

Yardley Warner, in addition to his organizing ability, his money-raising talent, and his profound concerns, seems to have had a real gift for teaching. In his Welsh school, he began with a small number which increased soon to forty or more, some of them coming three miles on foot past other schools.

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care. He was in the Pales community for three years as he worked to raise money and taught school, and he left an imprint on its members. In addition to such activities as "a number of temperance meetings" and "more than 5,200 tracts distributed" this energetic Friend taught a Bible Class and held a Meeting for Scriptural instruction every First-day afternoon. The Meeting and its membership grew by leaps and bounds.

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